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# The Athenian Mercury:

Tuesday, *March* 14. 1693

Queſt. 1. *HOw chance that not only the Paper and Print of the* Second Volume of the Poſt-boy robb'd of his Mail, *but the Writing too ſo vaſtly excells the firſt Volume, ſo that there is ſcarce any compariſon betwixt them? The* Comments *indeed of the firſt I can't wholly diſallow, but here in the* 2d. *Volume both the Letters and Comments too are Great and Noble?*

*Anſw.* A Vindication of the *firſt Volume*, is in the Preface to this; and as for the Paper and Print of this 2d. *Volume*, the Bookſeller we ſuppoſe conſulted the Worth of the Performance as well as his own Profit, ſince the defect of thoſe was what he found objected againſt the former Volume.

Queſt. 2. *The Style of the firſt Book of the* 2d. Volume of the Poſtboy robb'd, *is ſo like the* Turkiſh Spy, *that I deſire to know whether it be not written by the ſame Author?*

*Anſw.* The Style is indeed extreamly like the *Turkiſh Spy*, but you may remember that the firſt Letter of this ſecond Volume aſſures you, that the Countrey of the Author is not perfectly known, but that he was an *Aſiatic*, and ſuppos'd to be of ſome part of *China*, a Countrey furniſhed with an *Ingenious and Learned People*, but the *Turkiſh Spy* was an *Arabian*, as the Tranſlators witneſs in their Preface to that Ingenious Work.

Queſt. 3. *I wou'd buy both the* Volumes of this Pacquet broke open, *but that ſome of my Friends that have read the firſt, think it inferiour to the* Turkiſh Spy; *but being ſenſible that every Reader is not a proper Judge of either the Nature, or Wit of a Book, I deſire a particular account of this* 2d. *Volume?*

*Anſw.* As for the firſt Volume the Publiſher of this has in the Preface vindicated it, to which we refer all its Antagoniſts. As for the Account you deſire, ſince it may gratifie more than you, we ſhall give our ſelves the trouble to give you a ſhort account of it.

The firſt Book of this 2d. Volume, is written by an *Aſiatic*, full of Moral, and extraordinary Reflections, couch'd in a ſtyle fine and peculiar to the Ingenious of that People, and in a dozen Letters you may find all the *Pleaſures of Variety*. The Account alone of the Religions of *Aſia* and *Africa*, the ſubject of but two Letters being a ſufficient Witneſs of the truth of this; ſo many ſeveral Religions being ſo perfectly laid down in ſo little a Compaſs.

The ſecond Book contains an account of a *Voyage from Lyons* to *Turin* in *Savoy*, and is extreamly diverting, and ſo is that which contains Reflections on the *Belphegor* of *Machiavil*; nothing can be more fine than that which was deſign'd for an Epiſtle Dedicatory, and nothing ſo pleaſant as the Account of the *Quondam* Camp at *Hounſlow Heath*, except what follows, it being a Letter from a Sharper, *Natural, yet Witty*; nor is the next of Advice inferior to any for Moral Reflections, and nothing more delicate than the Letter of *Complement* to the Lady *A*—— In ſhort, there is an *extream happy turn* in all theſe Letters, fill'd with uncommon Wit. The laſt Letter in this Book will, We believe, gratifie all the Curious that love to read *Secret Hiſtories*, it being ſo well and Genteelly penn'd, that the Wit and Language as well as Story affords delight.

Then what can be more ſoft and languiſhing than the third Book in the *Love Letters*, that paſs'd betwixt *Lyſander* and *Belvidera*, and as Love was never more evident in any than in theſe Letters, ſo was its Nature never better deſcrib'd than in the Comments. There are all the *Methods of addreſs, and the arts to win the* Fair; the want of knowing which makes ſo many Lovers ſigh in vain.

The fourth Book contributes to Pleaſure, both by its Variety and Wit, it begins with a Satyrical Encomium on *Hypocriſie*. The Account of kiſſing is diverting, and pretty, and the Account of the ſeveral Sects of Chriſtianity in all the World, is admirable for its Impartiality and Conciſeneſs; the two following Letters are extreamly Witty, eſpecially the *Nuncupatory Epiſtle to the Criticks of Poſterity*: Nor can any thing be more ſurprizing and pleaſant than the Hiſtory of the *Engliſh Beggars*; no leſs ſurprizing are thoſe Letters of a Forreign Lady to her Gallant, and to her Husband at the ſame time, cajoling both; to ſay no more of this Book.

The Letters of the fifth Book were ſent by ſeveral Ingenious Gentlemen and Ladies, as from the Witty *Artemiſa*, the Ingenious *Philander*, (that contributed not only his own, but his Friend *Richardo*'s Letters) and thoſe of *Clarinda* and *Lindamor*.

You cou'd expect no larger Account of Us, this being ſufficient to give you ſome Idea of the variety of it, and the peruſal will ſatisfie you of the admirable performance of the whole.

Queſtions from *Halliſax*.

Queſt. 4. *Whether it was your own* Intereſt, *others ſatisfaction, or pure Knight-Errantry was the principal Motive that induc'd you to ſo Gigantick an Enterprize, of* anſwering *all Oppoſers?*

*Anſw.* Firſt and foremoſt (We muſt beg your pardon for beginning at the wrong end of the Queſtion) we find you Men of *Halliſax* may be miſtaken now and then, as well as we of *Athens*; for our main deſign is not a *Challenge* to all Oppoſers, but a promiſe to Anſwer all proper *Queriſts*, as far as we are able, (and 'twou'd be unconſcionable to deſire more of us) and this we ſhall ſtill go on to do till the World be weary of us, or we of them.

For the *Cauſes* of our *undertaking this Deſign*, We have been at *Confeſſion* more than once already. The *Bookſeller* himſelf won't be robb'd of his *juſt praiſes*, and has told the World that the firſt *Deſign* was wholly owing to his *fruitfull Brain*, and as he had a *Head* in't at the beginning, ſo he's reſolv'd he will have a *Fiſt* in too now and then in the carrying it on, as may be ſeen (at leaſt) by the *Advertiſements*. For the *Managers* of the *Deſign*, verily they are juſt like all other *Bodies Politick*, made up of *different ſorts of People*, all acting out of different ends; ſome *generous Fellows*, that act to Oblige the *Publick*, perhaps others malicious, that do't to Teaze 'em; and a third ſort between one and t'other, that honeſtly mind their *Intereſt*, and are willing to turn the penny. There's one fair *Confeſſion* more, and e'ne make the moſt on't, tho we hope 'twill ne're bring us under the Laſh of *Halliſax-Law*, which is but a very hard one.

Queſt. 5. *A young Man of my acquaintance returning home early in the Morning, having been all Night with his Sweetheart, as he ſtood knocking at his own Door perceiv'd ſomething like a ſhadow paſſing by him, and at the ſame inſtant remain'd* immoveable, *notwithſtanding all his Endeavours to the contrary: You are deſir'd to reſolve, whether this were the effect of the Spirits-Power, (if it were one) or of his own fear?*

*Anſw.* That not only *rational*, but even *inſenſible things* are affected with a ſort of *horror* at the appearance of *Spirits*, has been the receiv'd Faith of all Mankind, and is a circumſtance never omitted in thoſe ſort of deſcriptions by *Poets*, who are to imitate Nature, as Mr. *Cowley* obſerves in his notes on 1ſt. Book of *Davideis* —— And he himſelf has trod in the ſame Path; for when he brings the Fury to *Sauls* Palace,

" The Silver Moon with Terror paler grew,
" And neighb'ring *Hermon* ſweated flowry Dew,
" Swift *Jordan* ſtarted, and ſtrait backward fled,
" Hiding among thick Reeds his aged Head.

*Fear* will do the buſineſs as well as any *Spirit* in all *Limbus*, frequent Experience aſſures us, tho which of the two was the Bugbear in the preſent Caſe, dear Queriſts, we profeſs we are not *Conjurers* enough to reſolve you.

Queſt.

Queſt. 6. *Who was* Job's *Father? in what Year of the World was he born? and who were* Contemporaries *with him? I mean Perſons of* Note.

*Anſw.* This is too large a Queſtion to be Anſwer'd to purpoſe in ſuch a Crowd as this; tho' we Confeſs we have long ow'd it to the Publick, and hope ſhortly to come out of its Debt, and give it ſome ſatisfaction by a *juſt Diſcourſe* on this Matter.

Queſt. 7. *How far is a Sabbath-days Journey, which we ſo often find mentioned in the Scriptures?*

*Anſw.* Not often, we think ſcarce more than once: However 'tis thought to have been about ſeven of the *Hebrew* Furlongs, and ſomething more, much the ſame with the old *Roman* Mile, containing a thouſand of the *Hebrew* greater Feet, two thouſand of their leſſer.

Queſt. 8. *Is there any Country in the World at preſent Inhabited by* Amazons *only? and where?*

*Anſw.* We believe there is at preſent none ſuch; the *Rio del Amazones* being only a Name, and the Race of thoſe *Women* now Worn out in our *Continent* — tho' that ſuch there have formerly been, and that they have been great Warriers, Conquerors of *vaſt Empires*, and *Founders* of many Noble *Cities*, We think is beyond doubt, both from Authentick *Coins* and *Hiſtories*.

Queſt. 9. *If there be any ſuch Creatures as* Pigmies, *where do they dwell?*

*Anſw.* In *Terra Incognita*.

Queſt. 10. *Think ye that the entire* Conqueſt of France *will be the Effect of this preſent War?*

*Anſw.* Ask *Partridge* or *Gadbury*, or thoſe that have laid *Wagers* upon't, who can tell as well as either.

Queſt. 11. Camomile *the more trampled the more it grows; the Cauſe on't?*

*Anſw.* 'Tis not abſolutely true, for it may be trod 'till 'tis trod quite away; but we own moderate *trampling* may better it; a probable Reaſon of which (and we'll thank him that will tell us a better) we ſuppoſe may be, becauſe being a *ſtrong Herb*, and the Leaves conſiſting of many little *Fangs*, theſe being *trod* or *forc'd* into the Earth, take *root* anew, (as even the top Branch of a Goosberry-buſh and others will ſometimes do) and thence grow ſtill thicker than at the firſt ſetting.

Queſt. 12. *Suppoſe a Man take a thin white* Glaſs, *like a* Bottle, *fill'd with clear Water, a* Candle *being plac'd on one ſide, the Light ſhall appear with much more* Luſtre *on the contrary ſide than that the Candle is of: The Reaſon of this?*

*Anſw.* 'Tis nothing but the greater *Refraction* of the *Beams* made in the *Water*.

Queſt. 13. *If Polygamy were again introduc'd, whether wou'd it bring more* trouble *or* pleaſure *to mankind?*

*Anſw.* It might make *Wives* more *Obedient*, becauſe if one *wou'dn't* another *wou'd*; but 'twou'd never make *Families* more *Comfortable*, or ſo much as more *Numerous*: The Experience whereof we ſee in thoſe Countreys where 'tis allow'd and practis'd, among the *Turks*, the *Great Mogul's*, &c. whoſe *Empires* are as *thin* of *People* as their *Families* full of *Diſſentions* and *Murders*.

Queſt. 14. *Whether it be likely the World ſhould end by a general* Conflagration, *and when?*

*Anſw.* 'Tis not only *likely* but *certain*, for Eternal Truth has ſaid it — "That the Earth (at leaſt) and all that "is in it, ſhall be burnt up. The *Stoics* themſelves were of the ſame Opinion, and the great Probability thereof has been demonſtrated from *Natural Cauſes*, and is clear to thoſe who underſtand the Frame of the Earth, and thoſe prodigious *Mines* of *Sulphur* and Materials of Fire, nay, many of 'em actually Ignited, reſerv'd within its Bowels. For the Time, there have been ſo many lame *gueſſes* at it already, that we ſhan't pretend to make any New, only will give you the *oldeſt* we know, perhaps the moſt *probable*; however ſuch a one as *Time* has not yet Confuted; and that is that of the *Rabbies*, That the World ſhall laſt as 'tis now for 6000 Years, the *7th.* to be the Sabbath, and then the *Conflagration*.

Queſt. 15. *What's the Reaſon that* Moſes *is painted with Horns, and Nam'd before his elder Brother* Aaron?

*Anſw.* The former is already Anſwer'd — For the latter, If *Aaron* were the *Elder Brother*, yet the Reaſon is plain enough why *Moſes* is often, and almoſt always Nam'd before him, becauſe of his greater *Eminency*, *Dignity* and *Honour*.

Queſt. 16. *Whether the Words*, People, Able, Candle, *be Monoſyllables?*

*Anſw.* Conſult your Spelling-Books, and if *Honorifici*, &c. be a Monoſyllable, ſo are the Words you inſtance in.

Queſt. 17. *I know a young Gentleman in Love with a* Fam'd Beauty, *but ſlighted by her; the ſame Perſon is lov'd by another young Lady, of* leſs Beauty *but* ſuperiour Fortune: *How ſhall he behave himſelf between 'em?*

*Anſw.* If the Caſe ben't long e're this decided, we'd Adviſe him to drop his *Addreſſes* to the *Beauty*, for two good Reaſons: *Firſt*, Becauſe ſhe's a *Beauty*: And *Secondly*, (which is yet a better) becauſe ſhe won't *Entertain* him. On the contrary to improve his Intereſt in the *Fortune*, if ſhe has no remarkable *Ill Qualities*: *Firſt*, Becauſe ſhe's a *Fortune*; (which he'll find the moſt *Comfortable Importance* in all *Matrimony*, and much more *Savour* in't than the old Knight Erranty way, that thin-gutted, rambling, grinning, ſtarving Love:) And, *Secondly*, Becauſe ſhe drops into his *Mouth*, and there's all the Charges of Lyes, Preſents, Whining, Dying, Love-Letters, Maids, Porters, *&c.* clearly ſav'd into his own *Pocket*.

Queſt. 18. *Whether the Years of the* Patriarchs *were the ſame with ours?*

*Anſw.* We have formerly reſolv'd this in the affirmative, and may happen to meet with it agen in a *Diſſertation* we intend concerning Sacred Chronology, proving it the moſt *perfect* of any other.

— And ſo much for the *Halliſaxians* 15 Queries, beſides ſeveral *Raſcally Deer* we thought not worth the Hunting: But we muſt deſire you in your next Letter not to be ſo *long-winded*, unleſs you wou'd force the *Athenians* to make uſe of that remarkable old Piece of Liturgy —— From the 3 *H's* --- *Libera Nos!*

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## This Morning is Publiſhed

☞ AN *Earneſt Call to Family Catechiſing and Reformation:* By a Reverend Divine. Several Miniſters and Private Chriſtians peruſing this Piece, earneſtly moved for its Publication, which the Reverend Author at length Conſenting to, the following *PROPOSAL* is now made for the more general diſperſing of it; *viz.* That whatever Gentlemen will be ſo Publick Spirited, as to give Fifty of em away, they ſhall have that number deliver'd to 'em for Twenty Shillings ſtitcht up in Blew Paper, and ready Cut; but as for others who buy leſſer humbers, they muſt not expect 'em under Six Pence *per Book*.

☞ THE *COMPLEAT LIBRARY*, Vol. 2. Containing an Hiſtorical Account of the *Choiceſt Books* newly Printed in *England* and in the Forreign Journals, as alſo the *State of Learning* in the World. To be Publiſh'd Monthly. This for *February*. *The Compleat Library for March* is now in the Preſs, and will be Publiſh'd in a few dayes. Both Printed for *John Dunton* at the *Raven* in the *Poultrey*.

☞ THE Methodizer of the *Second Spira* has now put to the Preſs a *New Piece*, which will be Publiſh'd next *Thurſday*. Printed for *John Dunton* at the *Raven* in the *Poultrey*, and Sold by *Richard Baldwin* at the *Oxford-Arms* in *Warwick-lane*. Price 6 *d.*

☞ IN *Grays-Inn-lane* in *Plow-yard*, the third Door, lives Dr. *Thomas Kirlews*, a Collegiate Phyſician, and Sworn Phyſician in Ordinary to King *Charles* the Second, until his death; who with a Drink and Pill (hindring no Buſineſs) undertakes to Cure any Ulcers, Sores, Swellings in the Noſe, Face, or other parts; Scabs, Itch, Scurfs, Leproſies, and Venerial Diſeaſe, expecting nothing until the Cure be finiſhed: Of the laſt he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and ſo deſtroys many. The Drink is 3 *s.* the Quart, the Pill 1 *s.* a Box, with Directions; a better Purger than which was never given, for they cleanſe the Body of all Impurities, which are the cauſes of Dropſies, Gouts, Scurvies, Stone or Gravel, Pains in the Head, and other parts. With another Drink at 1 *s.* 6 *d.* a Quart. He cures all Fevers and hot Diſtempers without Bleeding, except in few Bodies. He gives his Opinion to all that writes or comes for nothing.

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*LONDON*, Printed for **John Dunton** at the *Raven* in the *Poultrey*, 1693.